

the latter as heavy as possible. May we all be careful, watch and pray that when our Heavenly Father weighs us on this balance, we be not found wanting in my fondest desire and earnest prayer.

Fraternally
ROBT. W. CASSADY.

THE CITY MISSION WORK OF THE BRETHREN CHURCH

Mission work by the Brethren church in our large cities is different from that of the larger or more popular churches. Any of the great well known denominations such as the Presbyterian, the Baptist, the Methodist, or Lutheran churches can open a mission in almost any part of a great American city in a store or second or even third story hall and soon draw around it supporters that are already indoctrinated, or at least prejudiced in favor of the views held by such missions because of early training. If under such conditions the work is properly conducted there is soon a constituency established which gives promise of permanency, even if there is no church building in view for the near future. With the Brethren church it is different. She is not known in the cities, her views of the teaching of the word of God are strikingly different from those of popular religion, they are not understood generally and when understood they are repugnant to the pretended aesthetic taste of this age.

For a moment ponder the impression that one of our missions must make upon the minds of a strange city community. For instance take our Chicago mission. Methinks I can hear people say up there, or down there, (as the case may be) on Western avenue there are a few people carrying on a mission who teach doctrines different from anything I have ever heard. They say you must be baptized three times under the water, and you must wash one another's feet, isn't that awful? that you must not swear or take a legal oath, that you cannot fight in case of war in or against our country, and must be separate from the world, not belong to secret societies or any other institutions where Christ is not recognized. Besides all this I have never heard of such people; they have not a single church in all this great city, they cannot amount to much. Few will care to join a mission under such conditions. The above view of course represents the entire stranger to our church; there are some people in almost every city that know something of the Brethren church, or at least of Tunker views concerning the scriptures, some even that were partly indoctrinated by early training or association, which under favorable circumstances might be attracted and enlisted in the service of the church, but not seeing any sign of a prospective house of worship or any other special evidences of permanency, they will have very little inclination to connect themselves with a work that has nothing but inconvenience or large prospective expense before it.

Under such circumstances it appears to me that the first practical step for the Breth-

ren church to take in her city mission work is to acquire property and erect chapels or churches, and thus at once give the work the impress of determination and permanence, without the prospective outlay of too much money on the part of those that connect themselves with it. I believe that if the seventeen or eighteen hundred dollars that were subscribed at the Warsaw conference in 1896 toward the Chicago mission had been used in the acquisition of church property instead of carrying on a modern city rescue mission work at larger expense, that our work would be well established in that city today. The amount would have been ample to do that.

We cannot undo the past but we can profit by our experience and observation. I trust we may be able to use our resources in the future more in the direction of establishing permanent work, promising and lasting, so that our city missions may soon become self-supporting instead of being drains upon the church at large. Twenty-two poor people organized the Philadelphia Brethren church some eleven or twelve years ago; they never had a mission board to assist them, but the Lord has sustained them thro all these years so they have been enabled to pay their pastors reasonable salaries, to pay all necessary expenses, to pay at least five hundred dollars toward Ashland College, several hundred dollars to home missions, several hundred to foreign missions, and buy a six hundred dollar pipe organ, open three other missions which will soon be organized into churches, and three church houses are now in course of erection.

Some eighteen poor people in Allentown, Pa., are now erecting a nice brick church in that city at a cost of twenty-five hundred dollars, with but eight hundred dollars of money in hand; as the years go by they will pay for their building. The Philadelphia church had only five hundred dollars when she bought her church property. What has been done in these two cities can be done in others if there are the proper methods applied and proper consecration made. Will not the fifteen or twenty thousand members of the Brethren church make a small sacrifice and thus enable the Mission Board to procure property in both Washington and Chicago and thus at once place our work upon permanent footings in both of these cities. With church properties of our own I believe that either church would be self-sustaining in two years. If we continue in halls or stores they will not become so in ten years.

City rescue mission work is a good work, but it is expensive, much more so than most country people can suppose, and as the support of our city missions must come from country churches I do not think it wise to make that particular kind of work a special feature in our mission enterprises. That kind of work is generally sustained by wealthy people or wealthy city churches. There is a vast difference between purely spiritual work and humanitarian enterprises.

Any very great prominence given to charity will interfere with truly spiritual results. While the soul ought to be of paramount importance with every one the real fact of the matter is that the stomach or the body is pre-eminent with most people, especially with those that make up the greater part of the lower classes in our larger cities, who as a rule have no conception as to the nature of a truly spiritual life, they are willing to accept almost any doctrine that has bread and butter in it in the hours of dire need; there are shining exceptions to this rule, but it is the rule all the same. It is the experience of rescue mission workers that charity does not save souls; it should never be held up as an incentive to church fellowship. The gospel must be preached to the heart, not to the stomach; when it once truly reaches the heart, the needs of the stomach will soon be supplied in this land of charity and plenty. The Lord has promised to supply the needs of all His children and He will do it. There ought to be ample provision made for the suffering and needy in every church and I am sure the Brethren church is not slack concerning this matter. But to enter largely into charitable work outside of the pales of the church does not appear to me to be the church's foremost work. The command is "seek ye first the kingdom of heaven and all these things shall be added unto you."

This is not an official paper; it simply expresses my personal views on some points in our mission work. It is of course only natural that I try to impress them upon the rest of the Board and upon the church at large. If they are faulty or erroneous I am open to conviction, but until I see differently I shall exert my influence toward permanent church work, rather than what is known as city mission work. There is already a Building Fund started in Washington and during our summer and fall conventions there should be strong effort made to inaugurate a similar movement in Chicago. Both points could be supplied with church homes with small amounts of ready cash.

J. C. CASSEL.

Church News

ENON CHURCH

I have just read Brother Holsinger's article No. 18. And I for one desire to assure our "Grand Old Man" that his hunger for appreciation is responded to by the Brethren in this community where he lived and labored for some time. I believe too often there is appreciation enough, but we fail to express it, until it is too late to cheer the "hungry soul" of those for whom it is felt. I should be the last one I hope to apotheosize Brother Holsinger or any other man or woman, but I trust neither I nor the thousands of Brethren in these United States fail to honor in our thoughts our dear old brother whose activity is confined to his all-too-rare articles to the EVANGELIST. We remember his fight for liberty of thought, the years he spent and efforts made for the or-